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A

WORD

TO THE

WORLD

Answering the darkness thereof, concerning the perfect work of God to *Salvation.*

Concerning the natural Man.

THE *natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned,* 1 Cor. 2. 14. *And all men by nature are the children of wrath,* Eph. 2. 3. into which state man is fain through transgression, and so deeply is entered into the pollution, that there is a ground and root of enmity, which is the degenerated part from God in mankind, which hath darkned the understanding, whereby it comes to pass that the hearts of the people are blinded, and the sons of men clouded in a night of ignorance, whereby they cannot see, discern, or understand the things of God, nor the Scriptures, which declares of the Kingdom in parables, and holds forth godliness in a mystery.

And therefore the whole world, with the strength of all their Wisdom, or heigth and depth of their understanding or reason,

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are not able to measure the state, condition, and life of the Saints aright; they cannot see the life of the holy men of God to judge of it otherwise, but to say that it is a life of sinne, as is their own life, in the nature of unrighteousnes, and therefore whilest they go about to measure another mans state by that which is their own life, and not the measure of God, do wrest the Scriptures, and pervert the truth, and in that miserable darkness do call their imaginations, The Writing of the Scriptures, even such as is contrary to Truth, and the Scriptures, and the Spirit of the Lord.

They say, *The just man, or the most righteous man that is, sinneth seven times a day*; and this they call Scripture, whilest the Scripture onely saith, That *the just man falleth seven times, and riseth up again, but the wicked* [mark the wicked's falling] *shall fall into mischief*, Prov. 24.16. Now the wicked do say here, *That the just man falleth seven times a day into sin*; whilest the Scriptures doth not at all say that the just man sinneth, but saith, *he falleth seven times*, as *Paul*, comparing spiritual things with spiritual, 1 *Cor.*2.13. *David* sheweth *Many are the affliction of the righteous, but the Lord delivereth him out of all*, Psal 34.19.

Again, they wrest that Scripture, 1 *Joh.*1.8. who writing of sundry conditions to instruct the weak, and to bring the wicked World to a sight of their wayes, who were in the state of the Pharisees, apt to justifie self, saith, *If we say we have no sin, we deceive our selves, and the truth is not in us*, for they being not in the life of the measure of God, which measureth all things equally, cannot see the depth of *Johns* words, to measure all (as John did) with the spirit, all conditions, who saith, *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sinne. But if we confess our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnes*, ver. 7.9. as *Paul* saith, *Such were some of you, but ye are washed*, 1 *Cor.*6.11. mark, *they were washed, and sanctified, and justified in the Name of the Lord Jesus, by the spirit of God*; which was a thing done, and not to be done.

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Concerning the fallings of some mentioned in the Scriptures.

DAVID he fell into transgression, unto whom God sent *Nathan* to shew him his sin by a parable, and *David* repented with all his heart, and he turned to the Lord with all his heart after that he had felt the heavy judgements of God upon him because of his transgression, and then *David* stood in that which was according to Gods own heart, so that God said by his Seed, The work of the Lord should be accomplished in their days.

Paul he was a persecutor, and one that consented to the murder of *Stephen*, yet *Paul* was called, and God in the fulness of time made him a chosen vessel to his glory: And *Paul* whilest he was in the work of the Lord, and in the sence and feeling of his operation and working of the power of the Lord in him, after he came to see the Work, he declared the Work, for being once in bondage, he could speak of bondage, and coming into liberty, he could as well speake of liberty. He once cryed out in a query, saying, *Who shall deliver me from the Body of death?* and he also gives the answer in plainness, and with a heart lift up to the Lord, saith, *I thank God, through Jesus Christ our Lord*, (and doth joyn the answer to his query with other sound words, saying,) *The Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death*, Rom. 8. 2.

Peter he denied his Master, and when *Peter* remembred, he went out, and wept bitterly, and repented, and owned his Master again; and who can say that ever *Peter* denied his Master after repentance? And others fell, and repented so as was not to be repented of again. And others were utterly lost, who fell from, and lost their first Love, and place of Repentance.

Concerning Perfection.

I *Am the way, the truth*, (saith Christ) *and the life*; and all that deny perfection in this life, do deny (in the substance) the coming of the Son, who is the life, who by the vertue and power of the resurrection, restored many unto life; and therefore *Paul* to the *Colossians* writeth, *Your life is hid with Christ in God*, Col. 3. 3. which is the perfect life, which all the World cannot rightly judge of, forasmuch as they are not in Christ, they cannot rightly judge of that perfect life which is hid [mark, is hid from all the World who are in sin, who cannot see] with Christ in God; Christ hideth no imperfect thing with him in God; the pure Fountain of life, cannot receive the corruptible things of death, but that which is of the pure nature of God who is perfect, is hid with Christ in God; and the life of the Saints is of that nature, which dwelleth with God who is perfect, with whom no imperfect or incorruptible thing can dwell.

Gods Justice sheweth his perfection in righteousnes, who never required that in the equality of his Ways, but what could be performed by man, as man in the obedience stood in the counsel of God, who commanded in righteousnes.

And God said unto *Abraham*, *Walk before me, and be thou perfect*, Gen. 17. 1, 2. there the Scripture sheweth the command, and *Abraham* hearkned unto the voice of the Lord, and God blessed *Abraham* because he obeyed his voice, Gen. 22. 18. there the Scriture sheweth *Abrahams* faithfulnes and perfect walking before the Lord: And such as accuse *Abraham* with transgression, let them examine whether they in so saying are not transgressors, Gen. 12.

Again, no imperfect man or sinner standing in the nature of sin and transgression, can walk with God, who is infinitely perfect; but *Enoch* walked with God, and was not, for God tooke him, Gen. 5. 24. which the Scripture also sheweth concerning *Noah*, who was a just man, and perfect in his generation, who walked with God; but the blind World whose understandings

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are darkned through sin and iniquity; they cannot discern his generation as he was born of God, which was the ground of his perfect walking before the Lord, Gen. 6.9. And as the Scriptures saith, *He that is born of God* (which is the generation of the just and perfect) *sinneth not*, 1 Joh. 3.9. he cannot commit sin because he is born of God, *And except ye be born again, ye cannot see the Kingdom of God*, Joh. 3.3. Neither doth the World see *Noah*'s Vinyard, nor his nakedness, nor the covering which was cast thereon, and therefore they do but imagine his transgression.

Again, God said that *Job* was a *perfect man, and upright before the Lord, one that feared God, and eschewed evil*, Job 1.8. and although the Walkers in iniquity and in sin, who are blinde and dark in their understandings, do accuse *Job* with evil in his saying, *Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived, &c.* Job 3.3, to 14. and notwithstanding also that, *Job* saith, *Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not, things too wonderful for me, which I know not, &c. I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor my self and repent in dust and ashes.*

Yet God said unto *Eliphas* the Temanite, and his two Friends, *Ye have not spoken of me the thing that is right, as my servant Job hath*, Job 42. 3, 4, 5, 6, 7. And let all the World goe learn this, *Adam was naked, and he knew not that he was naked*, Genesis 3.7, 10, 11.

Hezekiah the Captain of the people of the Lord, after the Word of the Lord by the mouth of *Isaiah* the Prophet, came unto him concerning his death, he prayed unto the Lord, saying, *I beseech thee O Lord, remember now how I have walked before thee in truth, and with a perfect heart.* And *Isaiah* was turned again with the Word of the Lord to *Hezekiah*, to say unto him, *I have heard thy prayer, I have seen thy tears, behold I will heal thee*, 2 Kings 20. 1, 2, 3, 4, 5, 6. and *Hezekiah*'s integrity did stand to the end, read ver. 16, 17, 18, 19.

Furthermore all that deny the coming unto perfection in this life, they deny the coming unto Christ in this life, who is perfection, who saith, *I am the resurrection and the life*, and all that

do witnesse the resurrection; and that are risen with Christ, as saith *Paul*, *Col.* 3. 1. they are risen in, and unto the life which is perfect, which is not of themselves, as self-justification, or by themselves, as self-righteousness but in, by, and through Christ the light of the World, which is the perfect life, which is the light of men, Joh. 1. 4.

And such also as do deny perfection in this life, they do deny in the substance, the end of Christs prayer, who prayed, *I in them*, (who was perfect) *and they in me*, (who was without sin) *that they might be made perfect in one*, who is the light of the World, the perfect life of men, Joh. 17. 23.

Again, such also as deny perfection in this life, they deny the end of the Scriptures, as *Paul* writeth to *Timothy*, 2 Tim. 3. 16. 17. *All Scripture is given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, may be throughly furnished unto all good works.*

Again, such also as deny perfection in this life, they deny the end of the Ministry of Christ, which the Scriptures beareth testimony of in the Writings thereof, as it saith, *he gave some Apostles, some Prophets, some Evangelists & some Pastors & Teachers, for the perfecting of the Saints, for the Work of the Ministry*: Eph. 4. 11, 12.

And again also, all such as deny perfection in this life, they deny in the substance the promise, that is, *He shall save his people from their sins*, Matth. 1. 21. and the Work of Christ, for which cause he is *God manifest in the flesh, the mystery of godliness, to destroy the works of the Devil*, 1 John. 3. 8. and from the spirit which giveth testimony and assurance of the promises, and therefore from that which sanctifieth the heart, and cleanseth the mind from all filthiness both of flesh and spirit, and which leadeth unto the perfecting holiness in the fear of the Lord, 2 Cor. 7. 1.

Christ in his Doctrine taught his Disciples what to do, and what ought to be left undone, *Matth.* 5. 6, 7. and in one Word he sums up all, saying, *Be ye perfect, even as your Father which is in heaven is perfect*, Matth. 5. 48. And Christ was faithful in his Words, and not deceitful in his Declaration, which the blinde World would seemingly make him to be, who deny perfection, he spake even as he meant, in truth, who is the Truth, who is

the Way, and is equal in his commandments for his servants to walk in the Way. And he did not command impossibilities, but all that stood stedfast, and now do stand in his power, by it they were preserved from unrighteousness, who in it walked unto the end in uprightness, and therein finished their testimony for the Lord.

Paul also wrote to the *Corinthians*, saying, *We speak wisdom among them that are perfect*, 1 *Cor.* 2. 16. And in that Wisdom *Paul* and his Brethren preached Christ, warning every man, and teaching every man, that they might present every man perfect in Christ Jesus, *Col.* 1. 28. And *Paul*, and *Silvanus*, and *Timotheus*, concerning the Church of the Thessalonians, did *pray night and day exceedingly that they might see their face, and might perfect that which was lacking in their Faith*, 1 *Thess.* 3. 10. And for this also the Apostle concerning the Hebrews prayeth, *Now the God of Peace, and through the blood of the everlasting Covenant, make you perfect in every good work and work*, *Heb.* 13. 20, 21. by which saith *James*, (make) *by works faith is said to be made perfect*, *Jam.* 2. 22. Furthermore the Apostle writing to the Hebrews, saith, *Therefore leaving the principles of the Doctrine of Christ, let us go on unto perfection*, *Heb.* 6. 1. This also *Paul* desired concerning the Church of the Corinthians, even their perfection. And the Apostle writing unto a people which were more grown in the Faith, saith in this wise, *Ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly and Church of the first-born which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect*: *Heb.* 12. 22, 23. And this is that which they were come unto then, who were then a people upon the face of the earth, who walked in the way of *Abel*, and in the path of *Enoch*, in which also the generation of the just walked in all ages, this the same now in this age, in which the despised people called Quakers do walk, which is the onely, perfect, true way of God.

And forasmuch as the Saints of old did walk in that only true way as they stood in the counsel of God, I do therefore enquire of all the World who are livers in sin, and can hold forth none other way but that which the deceitful and erroneous people

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may walk in, Where doth the Scripture in particular say *Abel* was a sinner? and what was his sin? and in like manner *Enoch*, *Abraham*, *Elijah*, *Elisha*, *Samuel*, *Job*, *Isaiah*, *Jeremiah*, *Amos*, *Ezekiel*, *Daniel*, *Shadrach*, *Meshech*, and *Abednego*, *Hosea*, *Habakkuk*, *Joel*, *Obadiah*, *Zephaniah*, *Haggai*, *Zacharias*, *Malachi*, and *Nehemiah* the Governor of Jerusalem, and *Hezekiah* the Captain of the Lords people, and *Ezra* the priest, and *John* the *Baptist*, and *Nathaniel* the true Israelite, in whom Christ said there was no guile, and *John* the Evangelist, and *Mark*, and *Luke*, and *Timothy*, and *Titus*, and *Epaphras*, who laboured much, and prayed that many might stand perfect and compleat in the will of God, and many more mentioned in the Scriptures, whom after their conversions, and once being rooted and grounded in the Faith, particularly I here insert not, but by these the World may see they are out of the true Way, unto whom the holy men were not an example of unrighteousness, neither did *Daniel*, or *Isaiah*, or *Ezra* plead the infirmities of *David* for the Way of sinners, to be the way of God, and herein the World in their way in pleading the Saints infirmities for sin whilest they are upon Earth, is out of the order of Truth, the example and practice of the holy men of God: and finally, if they live in sin unto death, assuredly as the Lord God is righteous, they will receive the wages of sin, which is death.

And now let the World search, and see if their Way be not the old and rotten way, wherein they walk and worship.

But the remnant of the Lord gathered to his praise, do walk and worship in the new and living way, Heb. 10 20. and let the World search to find out that Way.

Written by a friend of the truth, who is made in measure a witness of the Work of God,

J. P.

THE END.

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